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do the moieties bear any name or have any distinctive badge. But, according to Speiser's informants, whose data were amplified by a missionary, the exogamous moieties of southern Pentecost bear names and believe in their descent from the turtle and the taro respectively (p. 215). Another matter of still greater importance should be brought to the author's attention. According to Dr Rivers (*Kinship and Social Organisation*, pp. 34-37), marriage with a brother's granddaughter was the normal thing in Pentecost, while Dr Speiser informs us that a system grafted on the exogamous dual organization prohibits marriage between members of different generations (p. 215).

Many exceedingly suggestive historical connections are pointed out between the several islands of the New Hebrides and with other groups visited. Thus, the author refers to the distribution of tree-fern statues in Ambrym and the Banks islands, and their relative paucity in Malekula (p. 187). It is interesting to note that many Ambrymese ceremonies were adopted from southern Malekula only in quite recent times and that the process of diffusion resembles that ascertained in a number of cases in North America. There are Ambrymese men who spend months in Malekula in order to be initiated into the arcana of some of these alien cults; ceremonial songs and dances are regarded as a form of property; and the privilege to use them must be purchased at a high price (p. 186).

The maps at the end of the volume are rather inadequate, but the illustrations are numerous and excellent. Ethnologists will look forward expectantly to the monograph that is to follow Dr Speiser's preliminary report.

ROBERT H. LOWIE

*The Code of Handsome Lake, the Seneca Prophet.* By ARTHUR C. PARKER. (New York State Education Department, Bulletin 530, Albany, 1913.)

In this paper Mr Parker has given us a translation of one of the most remarkable documents of modern Indian religious propaganda. Handsome Lake, the Seneca prophet, was born in 1735 in western New York. He was an invalid, and, in addition, a sot during most of his life, but, in consequence of a trance, during which he believed that he had received supernatural revelation, he reformed and began to promulgate a new faith based on his vision, prophesying and preaching morality, temperance, and cessation of such of the old-time customs as seemed to him to savor of necromancy.

The Code has been preserved by being handed down by word of mouth for four generations, and has doubtless become somewhat modified in the process. However, some fifty years ago, the priests then living

held a convention at which, after a discussion, the form was standardized and written out by an educated member. The present priest at Cattaraugus, N. Y., Edward Cornplanter, who himself was responsible for the loss of this document, recently commenced to rewrite the Code from memory, and was persuaded by Mr Parker not only to carry the work to completion, but to allow a translation of it to be published.

The Code is a truly remarkable admixture of the old religion and philosophy of the Iroquois with the teachings of the Christian missionaries. Under the constant pressure of representatives of various European religious sects, since the time of the Jesuits, the "pagan" Iroquois naturally have absorbed, willy nilly, a certain amount of our ethics and biblical teachings, which here are very apparent.

The Code commences with an historical introduction relating the prevalence of drunkenness and concomitant vices among the Iroquois. It continues, describing Handsome Lake in his illness, calling upon the old gods, singing, and vacillating between temperance and inebriety. It chronicles his apparent death, and his vision, in which he meets four beings who undertake to instruct him, after which he revives and takes up his duties as prophet and priest.

The actual Code, known as the great Message, consists of no fewer than one hundred and thirty sections, of which the earlier ones recount the besetting sins of the Iroquois and warn the people to repent and cease committing them. These include drunkenness, witchcraft, charm-making, abortion, divorce, jealousy, vanity, harlotry, and other vices. It also attacks all ceremonies connected with the totem animals, possibly because of their connection, real or supposed, with witchcraft, although the prophet's reason for assailing them is not obvious. On the other hand, the Code upholds certain other old ceremonies and festivals which are directed rather to the worship of the gods above, particularly the burning of the white dog. It also endorses the ancient custom of giving tobacco sacrifices. Some miracles performed by the prophet are chronicled, and then a prophecy as to the approaching end of the world, and the manner of its destruction.

Now comes in many respects the most remarkable portion of the Code, the description of the journey of the prophet to the Hereafter and his experiences. Like Dante, he met various damned souls undergoing torments appropriate to their crimes. On the way he meets various personifications of evil and sees allegorical tableaux. He also sees George Washington occupying a place of honor near Elysium. The Iroquois have always been grateful to the memory of Washington for

championing their cause and permitting them to retain their homes at the close of the Revolution, although several of the tribes had been hostile. After the description of the prophet's journey through hell we follow him in like manner through heaven, visiting the good souls, after which, with a short historical account of the death of Handsome Lake at Onondaga, the Code proper closes.

One point which Mr Parker does not mention is this: Almost since our first contact with the Indians of North America there has been a constant succession of Messianic or revealed religious outcropping sporadically among all the tribes south of the Canadian line. That of Tenskwatawa and Handsome Lake in the East, and the Dream Dance, Ghost Dance, and Peyote, in the west, being perhaps the best known. In almost every one of these the half-digested teachings of the missionary have been apparent. The white man's theory of morality and justice, if rarely seen in practice, was highly appreciated by the Indian, and the idea of a revealed religion was nothing new to him.

Nevertheless, of all these cults, the two to make the most lasting, if not the most profound, impression, were the Peyote (miscalled "Mescal") and the Code of Handsome Lake. Both aim at the suppression of drunkenness particularly, both seem to uphold some ancient practices and to condemn others. The Peyote religion differs from the Code of Handsome Lake strongly in many ways, particularly in that it offers, in the peyote "button," a substitute for liquor, which, it is said, successfully kills the desire for alcohol. The Peyote teachings have been far more prosperous and popular than the Code of Handsome Lake, having spread like wild-fire over many of the tribes of the West, and are now working eastward and northward, while that of Handsome Lake has always been confined to the Iroquois. Peyote is, however, still a comparatively young religion.

Between the teachings of Handsome Lake and his renowned contemporary, Tenskwatawa, the Shawnee Prophet, the twin brother and coadjutor of Tecumseh, there is some resemblance. Says Drake in his *Life of Tecumseh*:

He declared that he had been taken up to the spirit world and had been permitted to lift the veil of the past and future—had seen the misery of evil doers and learned the happiness that awaited those who followed the precepts of the Indian god. He then began an earnest exhortation, denouncing the witchcraft practices and medicine juggleries of the tribe, and solemnly warning his hearers that none who had part in such things would ever taste future happiness. The fire-water of the whites was poison and accursed; and those who

continued its use would be tormented after death with all the pains of fire, while flames would continually issue from their mouths. . . . The young man must cherish and respect the aged and infirm, all property must be in common, according to the ancient law of their ancestors. Indian women must cease to intermarry with white men; the two races were distinct and must remain so. The white man's dress, with his flint and steel, must be discarded for the old-time buckskin and the firestick. More than this, every tool and every custom derived from the whites must be put away, and the Indians must return to the methods the Master of Life had taught them. When they should do all this, he promised that they would again be taken into the divine favor, and find the happiness which their fathers had known before the coming of the whites. Finally in proof of his divine mission, he announced that he had received power to cure all diseases and to arrest the hand of death in sickness or on the battle field.

If the similarities of the two schools are obvious, no less so are the divergencies. The code of Tenskwatawa is warlike: he breathes hatred and war against the whites, and return to the old customs. He does not hesitate to promise immunity to the warrior who goes to war against the paleface, resembling the Ghost Dance teachings in some of their phases.

Although conceived in the same atmosphere of hatred, distrust, and despair engendered by aggressions of the whites during the close of the eighteenth and the opening of the nineteenth centuries, and uttered by a scion of one of America's most martial tribes, the Code of Handsome Lake is conceived in a spirit of peace. He advocates rather than deprecates the adoption of what is good in a European way, since he sees that by that method alone is salvation possible for his people. He strives to lead his youths away from war; he refers to utterances by the revealers of his faith against strife. The Code is preëminently one of submission to the inevitable, and it is remarkable that it was endorsed by some of those same white officials of high authority who ordered the troops to advance against Tecumseh and Tenskwatawa.

It seems improbable that Handsome Lake was not influenced by the Shawnee Prophet. The latter was already in the field when Handsome Lake commenced his work, and as it is known that Seneca youths had broken away from the tribe to join the followers of Tecumseh, it would be strange if some of the Shawnee doctrines had not reached the ears of Handsome Lake.

At all events, Handsome Lake was a man of no inconsiderable ability and character, and, as Mr Parker shows, his teachings have contributed more than any other factor to the relatively high moral standard of the Iroquois and the solidarity of their pagan party as it is today.

The second part of Mr Parker's work is concerned with "Field Notes on the Rites and Ceremonies of the Ganie'dai'io' Religion."

From the title one is led to assume that the ceremonies recorded are a part of the doctrine and teachings of Handsome Lake, but as a matter of fact they seem rather to be those already existing ceremonies which he approved and to which he gave additional impetus. They include remarks upon the New Year's, White Dog, Ne Ganeoweo, Corn Planting, Maple Thanksgiving, and the Legend of the Coming of Death, with funeral addresses.

Mr Parker also includes sketches of the secret societies, several of which Handsome Lake tabooed but which have persisted secretly until the present day, and a few Iroquois myths. The rituals of several of the ceremonies, etc., are given, together with some texts, not all of which are translated. The material is interesting and valuable, especially as we have so little information on the Iroquois.

No one who has not attempted to gather material similar to the Code can realize the difficulty of the undertaking, for it is such lore as this that the Indian, and particularly the conservative Iroquois, guards as sacred. Only an intimate knowledge of the people, combined with tact and genuine sympathy for their viewpoint, can bring it out. It is not to be bought for money alone.

All in all the work is excellently and painstakingly done, but the reader may feel disappointed that Mr Parker has given us none of his own conclusions on the subjects which he has presented, since, from his intimate knowledge of the Iroquois, and particularly of the Seneca, he is well qualified to do so. The writer, however, through his personal acquaintance with Mr Parker, realizes the many difficulties which surrounded and hampered the publication of this paper, and hopes that at some not distant date the author will be able to give to the public not only more of his great mass of material but more of the results of his own study of the subject.

ALANSON SKINNER

*The Peoples of India.* By J. D. ANDERSON, Teacher of Bengali in the University of Cambridge, formerly of the Indian Civil Service. Cambridge: University Press. (New York: G. P. Putnam's Sons.) 1913.

This little book, for the greater part a compilation of the works of Grierson, Risley, Crooke, et al., is the worthy attempt of a retired Indian Civil Service official to introduce the general public to the peoples of present-day India. As such it succeeds fairly well. The professional ethnologist, for whom it is not intended, naturally will turn to the original sources. The chief blemishes are the rather frequent dogmatic assertions for which there is all too little proof (see his remarks on the Atharva-veda,